Archbishop Ireland vs. Archbishop Ireland.

ARCHBISHOP IRELAND, preaching the other Sunday in the St. Paul Cathedral, urged his people to caution in their critical attacks on our government on the Philippine and other questions. He said, according to one of his organs, the *Catholic Citizen*, of Aug. 9th:

"The Apostle Paul gives this counsel: 'Not to be more wise than it behooveth the wise, but to be wise unto sobriety and according as God hath divided to everyone the measure of faith.'

"In the mind of the Apostle things most excellent, if made use of in undue measure and without proper regard to circumstances of time and place, change into things perilous and hurtful. And this is undoubtedly what is happening in the case of the fiery zeal of defense of Catholic interests which seems to be coveting an explosion at the present time among certain classes of American Catholics. The interests of the Church, it is said, are made to suffer at the hands of the government in its newly-acquired dependencies, and the call to arms is sounded from the rostrums of Catholic societies and through the columns of Catholic papers to the peril of the whole Catholic body, and, indeed, of the whole country. The moment has come to say to Catholics, be wise, be zealous unto sobriety and according as God has divided to everyone the measure of faith—and such is the counsel I take liberty to give to my hearers.

"Who are they, who complain and protest and call upon Catholics to be up and doing? Are they those who might claim to represent the Church in its general or even local interests? Has the Sovereign Pontiff spoken? Certainly he has not complained; rather has he been heard from in very different tones. Have the ecclesiastical authorities in the dependencies invoked our aid? In no instance have they so acted; when they have been heard from, as in the case of Porto Rico and Cuba, it was to tell us in the plainest words that they had no grievance, although from irresponsible sources it had been on several previous occasions dinned into our ears that the Church was robbed and persecuted in both those islands.

"Bishop Blenk of Porto Rico openly rejoices that the American flag rather than the Spanish guards his diocese; and the hierarchy in Cuba are thanking God that Church interests there were

(The Review, Vol. IX, No. 34. St. Louis, Mo., September 4, 1902.)

settled by the government of Washington before a Cuban parliament was allowed to sit down in Havana.

"The archbishops of the States meet together once a year in Washington—each one representing the whole hierarchy. It can not be said that they are heedless of the welfare of the Church, and yet they have sounded no alarm. Whatever complaints have been heard come from individual Catholics, or from societies of Catholics; in neither case is there warrant to represent others than the men themselves or the societies themselves who do speak.

"Catholics have in the past suffered much from calumny and distrust, and in their defense their appeal has been to fair play and to honest judgment. For the equitable treatment which they claim for themselves and their religious faith from their fellow-citizens and from the country, let them in their turn be high exemplars in their own dealings with their fellow-citizens and with the country.

"Most cautious at all times must Catholics in America be not to stir up latent prejudice and smothered animosities, of which, as experience teaches, there is no small share here and there in the community, and which but little provocation is needed to fan into fire and flame. Better often it is to endure some suffering than to give a pretext for opposition and social turmoil.

"Nor is public agitation necessary in America to redress grievances, if grievances do exist. In no other country is there a government so fair-minded, so impartial, so willing to treat all classes of citizens with absolute justice as that with which we are blessed in America.

"And let Catholics be careful lest by imprudent agitation and repeated mistrust of the government of America, they instill into the minds of many of their fellow-citizens the notion that as Catholics they are disposed to form themselves into a people apart from, ever dissatisfied with America and its institutions, ever ready to complain, ever anxious to find a plea upon which to rest their murmurings. The Catholic body will never prosper in America unless it be thoroughly imbued with the spirit of the country.

"As to matters in the Philippine Islands, we can not discuss them. They are, for the time being, put beyond our reach, since they are the subject of negotiations between the government of America and the Sovereign Pontiff. To take at the present such matters into our own hands would be to mistrust the wisdom and good-will of the Sovereign Pontiff, and of this, loyal Catholics should not be capable; it would be to treat with discourteous ingratitude the administration in Washington, and this, as true

Americans, Catholics will not permit themselves to do. The logic of the situation pointed to a mutual conference between the head of the Church and a representative of the State.

"Leo XIII. saw this. Theodore Roosevelt saw this. Leo took the initiative, proposed the conference and asked the government to expose frankly and thoroughly its views; the President and his advisers accepted the proposal. What more could have been done by the administration to prove its good-will and its sense of justice?"

* * *

The best criticism and refutation of this remarkable "sermon" will be found in a certain book entitled 'The Church and Modern Society,' by the same Most Reverend Archbishop Ireland, and in the Introduction to Fr. Elliott's Life of Father Hecker, also written by His combative Grace of St. Paul (pp. xv-xvi.)

We will quote only a passage from the first-mentioned book:

"I repeat, 'For thy soul fight for justice, and even unto death strive for justice!' Earnestness is the virtue of the hour. It is the characteristic of Americans in things secular; it should be their characteristic in things religious. Let Catholics elsewhere, if they will, move on in old grooves, and fear lest by quickened pace, they disturb their souls or ruffle their garments. *Our motto be: 'Dare and do.'* Let there be no room among us for the lackadaisical piety which lazily awaits a zephir from the sky, the bearer of efficacious grace, whilst God's grace is at hand entreating to be made efficacious by our own coöperation. We must pray, and pray earnestly, but we must work, and work earnestly. We fail if we work and do not pray; and likewise we fail if we pray and do not work, if we are on our knees when we should be fleet of foot, if we are in the sanctuary when we should be in the highways and market-places.

"Earnestness will make us aggressive. *There will be among us a prudent but manly assertion of faith whenever circumstances demand it, and a determination to secure to Catholics rightful recognition, whether in private or public life.* We shall see our opportunities to serve religion, and when we have discovered them, we shall not pass them by unheeded. *We are often cowards*, and to cloak our cowardice we invoke modesty and prudence, as if Christ had ordered us to put our light under the bushel. If the *Church is slighted or treated unfairly, we complain—we are admirable at complaining—but we do not stir to prevent injustice in the future. There is a woeful lack of Catholic public spirit.* We are devoted to religion on Sunday, or when we are saying our morning and evening prayers. In the world's battles we seem to lose sight of our faith, and our public men are eager to doff all Catholic vesture. *In Am-*

erican parlance—let us go ahead. What if at times we do blunder? Success is not the test of valor or merit. *The conservatism which wishes to be ever safe is dryrot. Pay no attention to criticism;* there is never a lack of it. It usually comes from men who are do-nothings, and who rejoice if failure follows action, so that they may have a justification for their own idleness. Do not fear what is novel, provided principles are well guarded. It is a time of novelties, and religious action, to accord with the age, must take new forms and new directions. *Let there be individual action. Laymen need not wait for the priest, nor priest for bishop, nor bishop for pope.* The timid move in crowds, the brave in single file. When combined efforts are called for, be ready to act and prompt to obey the orders which are given; but never forget that *vast room remains for individual action.*"—'The Church and Modern Society,' pages 70-72. (Italics ours.)

The American Catholic Union.

FOR some time we have been receiving the *A. C. U. Bulletin*, official organ of the American Catholic Union, a new mutual insurance society doing business in Philadelphia. We take this as an invitation by the officers to pronounce an opinion on their undertaking, which is very pretentious, as the *Bulletin* frequently prints such remarks as the following in its latest number:

"The Plan or Table of Rates in use by the American Catholic Union, will stand the most searching scrutiny and comparison, its practibility will be admitted, being one of the best in use by any Fraternal organization, it is a conservative valuation of the cost of insurance, providing a sufficient amount to meet claims as they arise and establishing a Reserve Fund which is a guarantee that their premiums will remain level throughout the life of the insured, that there will be no increase either in the amount or number of their premiums, and an assurance to a certainty that their protection will cost no more in their advancing years than at the time of entry. A table of rates guaranteeing all of this, should commend itself to all those in need of insurance, and members when soliciting their friends to become members, should have no hesitancy in proclaiming this as the best and most successful plan in use."

Our insurance expert has examined into the status of the society, and here is his report:

The American Catholic Union commenced business in Philadelphia in January, 1900. According to the Pennsylvania Insurance Commissioner's report, it collected from members :

In 1900,	$19,966.79	paid for	losses	$ 6,515,	expenses $ 4,293.00
In 1901,	27,925.46	" "	"	10,500,	" 11,279.17
Total,	$47,892.25	Losses,	-	$17,015	Expenses, $15,572.17
To which expense figure should be added, carried forward for expenses under liabilities, making total cost of management for two years,					- - 995.82
					- - $16,567.99

almost 35 per cent. of the contribution by members.

In 1900, all told, 1,032 people joined the society, of whom 6 died and 131 withdrew, leaving 895 members on the 31st of December, 1900. During 1901 only 585 more men could be induced to enroll themselves, while 11 died, and 191 more retired, so the membership stood at 1,278 at the close of the year. Taking the average time of membership as probably less than one year, the mortality shown seems to be rather heavy for a new society in the second year of its existence.

On January 1st, 1901, the "Union" had $9,727.31 in funds on hand and reports as interest income for the whole year $268.20, although the cash account increased to $16,352.57. on December 31st, 1901. As there is no interest "accrued" marked under assets in the report, it is reasonable to suppose, that $268.20 represents the total earnings for that year. This amounts to less than 3 per cent. for the funds carried over from the previous year, not to mention the accumulations since that date.

The published premium rates are rather high for a concern working under the assessment laws, but not high enough to provide for the full reserve required under the "old line" system. It is very regrettable that here is another "mutual" started which naturally will interfere with the progress of already established companies on a similar basis, only to share their unavoidable fate of being compelled either to change rates or decrease benefits, not to mention a possible winding-up at a time when most members can ill afford to lose their insurance or the money already invested.

The Ecclesiastical Review and the Friars.

In its issue of August 1st, 1902, page 205, the *Ecclesiastical Review*, an otherwise excellent periodical, treats on the "Friars Question" and condemns the religious in the Philippine Islands in the strongest terms. In the language of the *Review*, they are "moral ruins," which it is no gain to try to whitewash, and "decayed material" which must be cast out of the Church.

This means that the Friars are utterly corrupt, rotten to the core. Is that not a most sweeping and crushing verdict? Could the Katapunan, the well-known Masonic society in the Philippine Islands, ask for a more unmitigated condemnation? How does the *Ecclesiastical Review* know that the Friars are "ruins" and "decayed material"? Who informed it that they are utterly and hopelessly corrupt?

"Rome," says the *Review*, "is in possession of the facts." Very true; yet, what did Rome answer the Taft Commission concerning the accusations brought forth against the Friars? It said: "It has been proved that all the accusations made against the Friars are partly false, partly exaggerated, and partly inexact."

Does the *Ecclesiastical Review* not flatly contradict Rome? Rome knows nothing of "moral ruins," nothing of "decayed material." Rome declares that the accusations are "partly false, partly exaggerated, and partly inexact;" and the *Ecclesiastical Review* by its crushing condemnation declares they are all true and well-founded.

The moral standing of the Filipinos should have taught the *Ecclesiastical Review* the falsity of its statement concerning the Friars. According to the testimony of Protestants, even of ministers, the Filipinos are a moral and virtuous people, who, before the arrival of the Americans, knew nothing of houses of ill-fame. The Friars were their teachers and educators. How could these "moral ruins," "decayed material," as the *Ecclesiastical Review* is pleased to call them, raise up a moral and virtuous people? Can immorality beget morality, and vice virtue? Can the Devil make saints? Was it ever heard that the northern blizzard made the lands it swept teem with the floral wealth of spring, or caused the tender lily to bloom with sweet fragrance? The crushing condemnation hurled against the Friars by the *Ecclesiastical Review*, is, therefore, utterly unjust and calumnious.

A Fighting Editor.

MORE interesting even than the first volume of Louis Veuillot's Life, by his brother Eugène, is the second, comprising the years 1845-1855. It is also more consoling for the Catholic editor of to-day, because, while it shows him what tribulations he may expect in the fulfilment of his duty, it also points out some of the consolations that await him. We shall try in a series of articles based upon this second volume, to show how Louis Veuillot had his share of both.

I.

L'Univers in 1845 had been saved from bankruptcy by the money of M. Taconet and the pen of Louis Veuillot. From 1500 subscribers it had risen to 6,000. The Catholic party in France was represented among the bishops by Msgr. Parisis, Bishop of Langres, among the laymen by the Count de Montalembert, and in the press by Louis Veuillot. The chief question agitating public opinion was the liberty of teaching, which had been destroyed by the monopoly of the University. The enemies of religion, finding little encouragement among the people, sought to rouse interest by fierce attacks upon the Jesuits and other religious orders. Louis Veuillot in turn fiercely attacked them and had the misfortune of displeasing Montalembert, who, outside of principles, was very changeable, so much so that Guizot said of him that he "changed even from a fixed idea." Montalembert wrote to Louis Veuillot that he ought to have some authorized and well posted assistant to aid him in editing the *Univers*. Veuillot replied, anybody was welcome who could improve the paper. He had already forgotten his reply, when one day Taconet excitedly told him that a committee had been appointed to take charge of the journal without consulting him, the chief proprietor, or the editor-in-chief.

The personnel of this committee was brilliant and manysided: Montalembert; the Abbé Dupanloup, then Superior of the Petit Seminaire of the Diocese of Paris; the Dominican Father Lacordaire; the Jesuit Père Ravignan, and, finally, M. Lenormant, Professor at the Sorbonne. Montalembert was ostensibly at the head, but he was pushed by the very agile Abbé Dupanloup. The other members were more or less ciphers. Foisset, a renowned lawyer and writer, fearing trouble, wrote to Louis Veuillot, requesting him to act like a Christian and give in as much as he could; whilst at the same time he urged Montalembert not to ask too much. Veuillot replied that he was ready to accept a

chief, yea, to resign, if necessary; but that as long as he was responsible, he intended to remain his own boss.

Meanwhile Taconet had appeared before the Committee of Five and was notified, first, that the *Univers* thereafter should be edited by the Committee of Five, and, secondly, that a chief editor was to be appointed, who was not to write at all but simply to give to the paper its direction. To another meeting of the committee, at the request of Taconet, Louis Veuillot was personally invited. Of that meeting he himself writes: "Every body received me with open arms. They had nothing to complain of but the form. I knew better and kept quiet. Father Lacordaire unfolded a very beautiful but also very chimeric plan. Lenormant was not there. The meeting was adjourned till evening to catch Lenormant at home, as he could not be reached otherwise. There trouble followed trouble. Lenormant did not wish any publicity; nor did Ravignan; Dupanloup had nothing to say; Lacordaire went home dissatisfied. The meeting was adjourned for eight days."

The expected new editor-in-chief had not even been mentioned. Meanwhile it occurred to Taconet that he had some property, and Louis Veuillot some personal rights that ought to be respected, and both resolved to resist the demands of the self-constituted committee. Before the next meeting, however, a letter from the Archbishop of Paris arrived, containing an undeserved attack upon the *Univers* and especially on Louis Veuillot. Publisher and editors thought the Archbishop was misinformed and sought an audience, that was readily granted. When the Archbishop had heard their side, he professed great astonishment about the doings of M. Dupanloup. To give him every reasonable guaranty with regard to the conduct of the paper, Taconet and Veuillot proposed always to consult a priest of his confidence and never to touch the affairs of his Diocese. He acquiesced. The following day they decided to have an advisory committee, in which even Montalembert should have a place, should it please the Archbishop. That committee fell through just like the first. Yet Montalembert and Dupanloup were determined to do something. Louis Veuillot decided to retire. Taconet had tried to engage M. de Coux; but M. de Coux was *persona ingrata;* hence the committee sought to get rid of both Veuillot and Taconet. To Foisset, Veuillot wrote: "I had given my life to the work and M. Taconet his money; we deserved a better treatment.....I will never consent to be anything but second editor if M. de Montalembert is first.....M. de Montalembert should be the general, but where he is general, I wish to be only a volunteer."

Besides the questions of principle, practicability, and personal honor, there was for Taconet another, that of property.

Melchior du Lac, then a Benedictine novice, but a constant contributor to the press, visiting Paris for some family reasons, approached Montalembert and asked him with what right he thus interfered? "With the right of the mightier," cried out Montalembert, mad with rage. "That right is exercised in the corners of wild forests," replied du Lac and left, Montalembert showing him the door.

Taconet, hearing of this stormy conversation, resolved to have nothing more to do with the self-appointed and autocratic Committee of Five.

When these underhand machinations became known, public opinion condemned the Committee of Five, and Louis Veuillot came forth from the struggle stronger than ever.

[*To be continued.*]

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Recent Roman Decisions.—According to a note making the rounds of the Catholic press, the Sacred Congregation of the Propaganda has transmitted to the Bishop of Ogdensburg a decision of the Sacred Congregation of Rites, stating that titular feasts of churches throughout the country may not be transferred to the Sunday following, without a special indult to that effect from the Holy See. We have not yet seen the authentic text of this decision.

The thoroughly reliable *Revue Ecclésiastique*, of Valleyfield, publishes in its No. 4 the text of two decrees of the Sacred Congregation of Rites,—the one a decision given in 1879 at the request of the Bishop of Newark, declaring the use of gas lights on the altar proper, even where the required number of wax candles is employed, as forbidden; and the other a new one, based on the former, declaring, in reply to a *dubium* of the Bishop of Nachitoches, that the prohibition holds good also with regard to electric lights.

The Variations of Methodism.—There is a feeling on the part of many Methodists that their church is not what it used to be. A Mr. Munhall is quoted in the Chicago *Tribune* (Aug. 24th) as saying: "Thousands of Methodists are courting the world and conforming to its fashions"; "they have put steeples on their churches"; "they have brought choirs into their services"; "they have lost faith in the Bible."

The observer, not a Methodist, has probably noticed that in at least three respects the Methodist sect is changing. There is a tendency toward indulgence in amusements which used to be dis-

countenanced; there is a tendency toward the introduction of ceremonies which used to be regarded as vain pomp and repetition; there is a tendency toward a neglect of "conversion" and "the witness of spirit." As conservative Methodists would say, the church is now eaten up with worldliness, ritualism, and liberalism. There has been a change in manners, in worship, and in theology.

In manners, it may be enough to recall the action of the last general conference committee in recommending the removal of the rule condemning "dancing, playing of games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools." In worship, would it be possible for the prairie Methodist of fifty years ago to find much to his taste in the service of certain city Methodist churches, where the worshiper never kneels, seldom stands, and is in most respects indistinguishable from an auditor at a lecture or concert? In theology, how many present-day Methodists ever follow the custom of the original Wesleyans and testify publicly to their having been born again into the kingdom of God? Yet if Methodism stood for anything it stood for just that.

Variation is essential to Protestantism.

EDUCATION.

The Philosophy of Correction.—Not all twentieth century pedagogs are sentimental nincompoops. Listen to this apologia for the rod by one of them:

Among the many things that are good for children and that parents are in duty bound to supply is—the rod! This may sound old-fashioned, and it unfortunately is; there is a new school of home discipline in vogue now-a-days.

Slippers have outgrown their usefulness as implements of persuasion, being now employed exclusively as footgear. The lissom birch thrives ungarnered in the thicket, where grace and gentleness supply the whilom vigor of its sway. The unyielding barrel-stave, that formerly occupied a place of honor and convenience in the household, is now relegated, a harmless thing, to a forgotten corner of the cellar, and no longer points a moral but adorns a wood-pile. Disciplinary applications of the old type have fallen into innocuous desuetude; the penny now tempts, the sugar candy soothes, and sugar-coated promises entice when the rod should quell and blister. Meanwhile the refractory urchin, with no fear to stimulate his sluggish conscience, chuckles, rejoices and is glad, and bethinks himself of some uninvented methods of devilment.

Yes, it is old-fashioned in these days to smite with the rattan as did the mighty of yore. The custom certainly lived a long time. The author of the Proverbs spoke of the practice to the parents of his generation, and there is no mistaking the meaning of his words. He spoke with authority, too; if we mistake not, it was the Holy Ghost that inspired his utterances. Here are a few of his old-fashioned sayings: "Spare the rod and spoil the child; he who loves his child spares not the rod; correction gives judgment to the child who ordinarily is incapable of reflection; if the child be not chastised, it will bring down shame and disgrace

upon the head of its parent." It is our opinion that authority of this sort should redeem the defect of antiquity under which the teaching itself labors. There are some things "ever ancient, ever new"; this is one of them.

The philosophy of correction may be found in the doctrine of original sin. Every child of Adam has a nature that is corrupted; it is a soil in which pride in all its forms and with all its cortège of vices takes strong and ready root. This growth crops out into stubbornness, selfishness, a horror of restraint, effort and self-denial; mischief and a spirit of rebellion and destruction. In its native state, untouched by the rod of discipline, the child is wild. Now, you must force a crooked tree to grow straight; you must break a wild colt to domesticate it, and you must whip a wild boy to make him fit for the company of civilized people. Being self-willed, he will seek to follow the bent of his own inclinations; without intelligence or experience and by nature prone to evil, he will follow the wrong path; and the habits acquired in youth, the faults developed he will carry through life to his own and the misery of others. He therefore requires training and a substitute for judgment; and according to the Holy Ghost, the rod furnishes both. In the majority of cases nothing can supply it.

This theory has held good in all the ages of the world, and unless the species has "evolved" by extraordinary leaps and bounds within the last fifty years, it holds good to-day, modern nursery milk-and-honey discipline to the contrary notwithstanding. It may be hard on the youngster—it was hard on us—but the difficulty is only temporary; and difficulty, some genius has said, is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions.

The great point is that this treatment be given in time, when it is possible to administer it with success and fruit. The ordinary child does not need oft-repeated doses; a firm hand and a vigorous application goes a long way, in most cases. Half-hearted, milk-and-water castigation, like physic, should be thrown to the dogs. Long threatenings spoil the operation; they betray weakness which the child is the first to discover. And without being brutal, it is well that the chastisement be such as will linger somewhat longer in the memory than in the sensibility.

The defects that deserve this corrective especially are insurbordination, sulkiness, and sullenness; it is good to stir up the lazy; it is necessary to instill in the child's mind a saving sense of its own inferiority and to inculcate lessons of humility, self-effacement, and self-denial. It should scourge dishonesty and lying. The bear licks its cub into shape; let the parent go to the bear, enquire of its ways and be wise. His children will then have a moral shape and a form of character that will stand them in good stead in after life; and they will give thanks in proportion to the pain inflicted during the process of formation.

SCIENCE AND INDUSTRY.

Modern Inventions Foreshadowed by a XIII. Century Monk.—Roger Bacon, a Franciscan monk of the XIII. century (1214-1294), fore-

shadowed some of the most important inventions of the present day. "For navigation," he wrote, "machines can be constructed, by means of which the largest vessels, guided by the hand of one man, may traverse rivers and seas more rapidly than if they were propelled by many oarsmen. It is also possible to make horseless wagons which run with immense speed. It is feasible to build a scaffold in which a man sits and, by means of a lever, moves artificial wings, carrying him through the air like a bird. An instrument three digits in length and of equal width will suffice to lift enormous weights and to free prisoners by permitting them to scale the greatest heights. There is another means whereby a single hand can pull huge masses, notwithstanding the resistance of a thousand arms. Men will also make machines enabling a diver to descend to the bottom of the sea without danger. Art has its thunders, which are more formidable than those of heaven," etc. (De secret. operib. artis et naturae; quoted by Plassmann, Schule des h. Thomas, I, 158-9.)

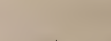
The Scholastics did not have the wonderful instruments and appliances of modern science; but they had the principles on which our phenomenal inventions are based. (Cfr. also: Albertus Magnus, De mineral., l. iii.)

A Mediaeval Megaphone.—A curiosity of great antiquity is still to be seen within St. Andrew's Church at Willoughton, near Gainsborough, England. This is a quaint speaking-trumpet with an obscure early history, dating back to the times of the Knights Templars. The *St. James Gazette* describes it as resembling a French horn in shape, and more than five feet long, having a bell at the end of the graduated tube. It was formerly six feet in length, but is now telescoped at the joints where the metal has apparently decayed. Tradition declares it was formerly sounded from the tower to summon aid in case of need, as, when blown at a height, the weird deep notes the trumpet produced could be heard a great distance away in bygone days. It is believed that this curious instrument has often been used to call together the villagers, thus dispensing with the usual bell, and to give additional power and strength to the choir, being then probably used by the chief singer, as the trumpet intensifies vocal sound to a marked degree.

LITERATURE.

Forty-five Sermons Written to Meet Objections of the Present Day. By Rev. J. McKernan. 290 pages; 12°; cloth. Price $1. Pustet & Co., New York and Cincinnati.

Bishop McFaul, in his introductory letter, says of these sermons that they "are excellent." We presume his meaning to be that they make excellent reading. To the busy priest who would utilize them, we have to say that memorizing them is hard. Each sermon contains a disposition, but it takes study to find it. The author would do well to indicate it by marginal notes in small print, to make the work more useful to his confrères.



MISCELLANY.

A Sorry Catholic Newspaper.—The *Denver Catholic* published in its No. 22 the subjoined editorial note:

"Father Morrissey, editor of the *Intermountain Catholic*, paid our office a visit this week. Father Morrissey was on his way to Wyoming in the interests of his paper. The reverend gentleman is doing excellent work in keeping the *Intermountain* on a high plane of literary excellence."

We can not let such fulsome puffery pass without a word of protest. It is disappointing to learn that the *Intermountain Catholic* of Salt Lake is edited by a priest; for both from a literary and a theological standpoint it is undoubtedly one of the worst edited Catholic weeklies on this whole terraqueous globe. The other day, when the Elks were about to hold a carnival in Salt Lake, this priest-editor greeted them, or allowed them to be greeted in his paper, as follows:

"Next week will present a strange freak in human nature. It will show up some thousands of men who are all united in the belief that this old world of ours is a pleasant world; that people are happier as they make others happier, and it is our duty to be cheerful and laugh, not only with your mouth, but your eyes. This is the reason why the Brotherhood of Elks are called 'the best people on earth.' So they are."

Which caused even the mild-mannered scribe of the Baltimore *Catholic Mirror* (Aug. 23rd) to remark that while "the grammar suggests that the above was written by the office boy," "the sentiment expressed might reasonably come from a printer's devil, but not from the editor of a Catholic paper."

It is indeed by no means edifying, it is positively scandalous for Catholics to be informed that "the best people on earth" are the members of an organization that, in the words of the *Mirror*, "appropriate to its title, exemplifies a benevolence and good-fellowship, which, however charming, savors strongly of animalism. The street fairs which the Elks have given in many sections of the land, under one name or another, have been disgusting exhibitions, in several places calling for the condemnation of the Catholic bishop and press. An order of this character deserves no commendation at the hands of a Catholic journal and should receive no attention, save such rebuke as it may merit."

This commendation of the Elks is not an accidental blunder, but it is thoroughly characteristic of the ordinary conduct and tendency of the *Intermountain Catholic*, which does not even stop at reproducing from infidel newspapers, scandalous canards about the Vatican and the Church in general. If Father Morrissey is responsible for these things—and he must be since he is the editor—any Catholic paper that praises his journalistic work, instead of severely criticizing and condemning it, makes itself the abettor of a public scandal and a nuisance.

We hear much about the great good that Catholic newspapers do. Mr. Jeffries has shown in these columns long ago that this good in a number of cases consists in the financial returns they bring to their owners and is greatly outweighed by the serious injury they inflict upon the faith and morals of their readers. It were better some of them were at the bottom of the great Salt Lake.

Why Corn is King.—Democratic Americans have an outspoken predilection for words denoting royalty and apply them to what they deem first in any class. Thus the saying, "Corn is king," means that maize is the first of all cereals. And there are good reasons for it. No cereal in all its parts offers so many advantages as Indian corn. From its grain are made some thirty odd products: Six kinds of mixing glucose, used by refiners of table syrups, brewers, leather manufacturers, jelly makers, fruit preservers, and apothecaries; four kinds of crystal glucose, used by manufacturing confectioners; two kinds of grape sugar, used by brewers principally and tanners; anhydrous sugar, used by ale and beer brewers and apothecaries; pearl starch, used by cotton and paper mills; powdered starch, used by baking-powder manufacturers, cotton and paper mills; refined grits, used by brewers instead of brewers' grits; flourine, used by flour mixers without detriment; four kinds of dextrine, used by fine fabric, paper-box, mucilage and glue manufacturers, apothecaries and many others requiring a strong adhesive agent; corn oil, used by table oil mixers, lubricating oil mixers, manufacturers of fiber, shade cloth, paint and similar industries where vegetable oils are employed; corn oilcake, used in gluten feed, chop feed and gluten meal for cattle feeding purposes; rubber substitute, used in the place of crude rubber; corn germ, from which oil and cake are obtained; British gum, a starch which makes a very adhesive medium, used by textile mills for running colors, as well as by textile manufacturers who require a very strong adhesive medium that contains no trace of acid; granulated gum, which competes with gum arabic and is used successfully in its place; distilled spirits, used in the manufacture of smokeless powder; oil used in the manufacture of bourbon whiskey; alcohol for commercial uses in the manufacture of cologne, spirits, and high wines; cornmeal for food purposes; corn down, the brown husk or outer coating next the cob, used in the manufacture of mattresses.

Of equal importance and value is the stalk. Following is a partial list of the products now being manufactured from what has been considered only a live-stock ration of but small value: Cellulose, for packing cofferdams of battleships, preventing them from sinking when pierced by balls or shells; pyroxylin varnish, a liquid taken from cellulose, the use of which is practically unlimited; cellulose for nitrating purposes, smokeless powder, and other high explosives for small and great arms; cellulose for packing, being a most perfect non-conductor against heat, electricity, jars or blows; paper pulp and various forms of paper alone and mixed with different grades of paper stock; live-stock food from fine ground outer shells and joints; leaves and tassels made into shredded baled fodder; mixed feeds for live-stock, for mixing with blood, molasses, distillery and glucose refuse, sugar beet pulp, apple pomace, etc.; poultry foods of two types.

Lastly, the cob is converted into several articles of commerce. Aside from being pressed into service as an emergency cork, its chief use is the manufacture of pipes, known to the trade as "Missouri merschaums." Three tons of cobbs are equal to one ton of hard coal, and the ashes are easily converted into potash. This is the experience of people living on the prairies of the West, where they have found them a valuable substitute for wood and coal.

NOTE-BOOK.

The teaching of the ancient Gaelic tongue as a branch of learning in the Catholic University is a very proper and hopeful undertaking. It is otherwise with the purpose of the Gaelic League, which we infer from recent remarks of Father Yorke, to revive the Gaelic tongue in America, by making it virtually compulsory in the parochial schools of English speaking Catholic congregations. As well might those Utopian patriots bid Niagara flow to the South. The Gaelic language died in the land of the Gael. It will not be revived upon soil where 70,000,000 people speak other, living tongues and read 10,000 journals in whose columns a Gaelic character never appears, and where it would be no more understood than an Egyptian hieroglyphic. Scholars and antiquarians may revel in the beautiful literature of ancient Erin. It is their privilege and their delight. But, if the sons and daughters of the Gael in America are to enjoy the fruits of their scholastic labors, their time must be spent in the study of English and branches set forth in English dress. Nine hundred and ninety-nine out of every thousand of Irish-Americans have neither the time nor the opportunity to study the hopelessly dead tongue of their ancestors. This may not be high chivalry, but it is hard sense, and the more of that blessed commodity can be instilled into the minds of the young Celts of America, the nearer will they be to the van in this progressive age and country. If they are to be handicapped from very childhood by being forced to learn a language which their ancestors did not succeed in preserving from hopeless decadence, they are indeed to be pitied. They will be outstripped in the race by others who have not to bear such idle burdens.

A reverend correspondent sends us this note:

A Protestant weekly, *Een Stem des Volks*, published at Grand Rapids, Mich., says:

"In Korea, the Methodists have trouble with the government. If they should have to leave, it will be considered as a persecution. Why can not we say the same of the friars?"

Is not that an honest, noble Protestant? He also condemns the "wrong deeds" of Archbishop Ireland and is "glad to see that so many priests and laymen of the Catholic Church oppose him."

"We appreciate the Catholic Church," he says, "because she still teaches the fundamental doctrines of Christianity; the divinity of the Church, the existence of heaven and hell, etc." "Protestantism is getting weak, because it rejects the fundamental teachings of Christ."

We have a query from Rev. P. Philip Ruggle, O. S. B.:

"European papers give the following despatch: 'Rome, August 8th. Dispensation from abstinence on Friday, August the fifteenth, has been granted by the Holy Father for all Catholics.' How is it that such dispensations do not come to the knowledge of the Catholics of the United States through the Catholic press?"

We of THE REVIEW did not mention the dispensation because we had no *authentic* information of it till it was too late. But even if we had published it, would the faithful have been free to make use thereof, even without episcopal promulgation?

When the editor of the *Courrier de Bruxelles* answered this question in the negative, he received a letter from an eminent Belgian canonist, calling his attention to the fact that his thesis opened the gate for the most pernicious errors of Gallicanism. According to this theologian, any general decision of the Holy See, published by reliable Catholic periodicals, is binding upon those who thus become aware of them; and any dispensation so published can be safely made use of, unless its publication is expressly made dependent upon the action of the local ordinaries.

It is doubtful though, even if the justice of this contention be conceded, whether the publication of any Roman document in our notoriously unreliable Catholic weekly press would suffice to justify the laity at large in considering themselves *tuta conscientia* dispensed, e. g., from a grave obligation of fasting or abstinence.

A Minnesota clergyman writes us:

"What does THE REVIEW think of a parish of the Roman Catholic Church in which one of the trustees belongs to the Modern Woodmen and the other is not only a Modern Woodman but a Good Samaritan besides? Is it not a fruit of Liberalism or the Americanism condemned by Leo XIII.?"

Most undoubtedly it is.

The Rev. John Kubacki sends us a clipping from the Chicago *Chronicle* of August 18th, containing an account of a "pilgrimage" from Kalamazoo, Mich., to the imitation Lourdes grotto recently erected at Notre Dame, with a few very bitter remarks in criticism.

"A 'pilgrimage' to a whole in the ground," he says, "built designedly to attract unthinking sillydom! The grotto is only six years old, but the fountain, supplied from the local water works, is already considered miraculous. Must we not brand it all as a pious humbug? Perhaps the good intentions of the naive 'pilgrims' will in a measure hallow their 'pilgrimage;' but their picnic behavior certainly more than destroys their merits. Judging from the size of the crowd (3,000, according to the *Chronicle's* report), the Kalamazoo parishes and Notre Dame must have realized quite a dividend."

We print these observations here, not because they speak our own mind fully and accurately in the matter, but because we believe from many utterances we have heard and letters we have received, that they tersely express the sentiments of a goodly portion of the reverend clergy and educated laymen, not only in Indiana, but throughout the country. Pilgrimages to real shrines should not be confused with picnic excursions to imitation sanctuaries, which owe their existence to no supernatural manifestation or venerable association, but rather to a thinly-veiled desire on the part of the founders to gather in shekels for some more or less commendable purpose.